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No profession under present conditions is more exacting than that of the Christian minister, because he is called upon to grapple with the most varied problems and conditions of life. He must have the gift of leadership and public address; gifts largely inborn and yet to be cultivated; he must understand man's religious nature and thus be trained in psychology; he must have a clear apprehension of ethics, grasping the new moral spirit of the age and inspiring men in this spirit to move forward. He must be at home in the science of philanthropy, that relief passing through his hands may be worthily bestowed. In all that pertains to child nurture and education he must be an adept. He must also be a specialist as regards his particular field of labor,—in the country or in the city or in the foreign field, as a preacher or teacher or social worker. These are the requirements of his calling besides those that have always gone with his profession,—a knowledge of the Bible, of Theology, of Church History, of Ecclesiastical Law, and of Liturgies and Homiletics. The Yale Divinity School is thoroughly equipped to prepare men for this most exacting profession. For catalogue, address the Dean, New Haven, Conn.

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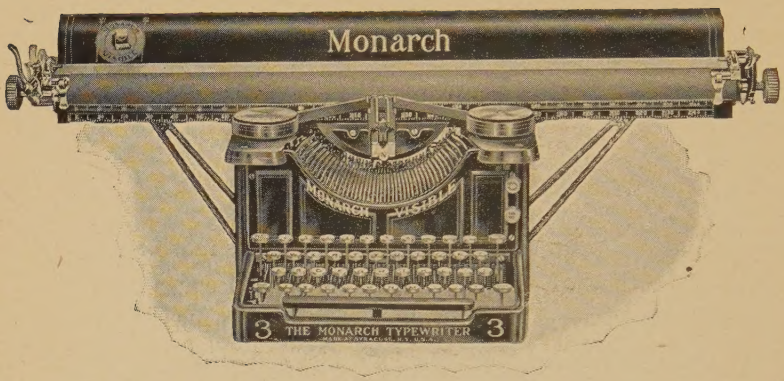
—*Phillips Brooks.*



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THE SELF-DEVELOPMENT OF THE MINISTER AS A STUDENT OF PSYCHOLOGY.*

E. Hershey Sneath, Ph.D., LL.D.

ARISTOTLE, in his immortal work, *De Anima*, says: "The acquisition of knowledge is, we conceive, always something high and honorable: but one form of knowledge is superior to another either in virtue of the self-contained simplicity of its truths, or by the greater dignity and wondrousness of its contents: and on both these grounds," he says, "the investigation of the soul might with justice claim a foremost place."[1] Psychology, then, which is the science that investigates the soul, must, in the judgment of this powerful mind, rank highest in the hierarchy of mental disciplines. If the minister, then, merely as a man, were seeking a means of self-culture, he could not do better than to study carefully that science, the dignity of whose subject-matter arrested the serious attention of the famous Greek philosopher, and drew from his pen his important work. And Aristotle was right, for a science must, in the final analysis, be ranked, other things being equal, according to the "dignity and wondrousness of its contents." What higher or better method of evaluation can we adopt? And, it will hardly be questioned, especially by an audience of this character, that the science which deals with the soul has this exalted and marvelous content. That was undoubtedly an exaggerated statement of Sir William Hamilton, that "there is nothing great in the world but man, and there is nothing great in man but mind." But, it is no exaggeration to say, that the greatest thing in the world is man, and the greatest thing in man is mind. Therefore, as the minister earnestly studies the methods and results of this science, he is dealing with the supreme finite reality; and, by an inevitable law of the influ-

* Read before the Conference of the Yale Divinity School Alumni and Ministers of Connecticut.

[1] Trans. by Wallace, Bk. I, Ch. 1, Sec. 1.

ence of the object of mind on the mind itself, important subjective effects will be the logical result. These effects will not be merely intellectual, but the very dignity of the subject-matter must affect his æsthetic, ethical and religious life as well. And that which makes for quality in the man, makes for quality in the minister; and that which makes for quality in the minister, makes for quality in his work.

But, this is a practical age, and utilitarianism and pragmatism are in the air. And, in our estimation of relative or comparative values of disciplines, even in the self-development of the minister, this fact must be reckoned with. Means of self-culture must be subjected to a vocational test. What is there in such a study for me as a minister? Psychology, with all other studies, must submit to this touchstone. Well, Psychology has its reply, and can justify its claim on the time and attention of the minister in his adoption of means to efficiently perform the important function of his sacred office.

In the first place, it is the science that gives him an *ultimate* warrant for his calling. There are other warrants, but Psychology alone gives the *ultimate* guarantee or authority for his high vocation. The minister's pursuit is primarily a religious one; and, whatever be the subordinate commissions he may hold, they are all of an *external* character. They come either from the Scriptures, the Church, or, possibly, from the direct call or inspiration of the Deity himself. But, be it reverently said, that any one of these, or all of them, do not constitute the *final* authority or warrant for his calling. This is to be found in the very constitution of the soul itself. It is in the fact that, by nature man is a religious being, just as truly as he is by nature a social, political, moral, or æsthetic being, that he finds his warrant to try to develop himself religiously. Religion isn't something merely grafted on the soul from without, but it is an integral part of the soul itself. It is something belonging to the very essence of its being. A careful psychological analysis establishes this claim. No mental chemistry, nor anthropological research, has succeeded in invalidating it. The celebrated claim of Sir John Lubbock to the existence of tribes of atheists has been successfully disposed of by such investigations in the fields of anthropology or comparative religions, as those of Quatre-

fages, Reville, Tiele, and Roskoff, who show conclusively that religion is a universal phenomenon. But, were Lubbock's claim true, it would not invalidate the claim of Psychology concerning the constitutional religiosity of man. It would simply mean, that the religious nature either lies dormant or is atrophied. Bring these very tribes into a religious environment, and it would soon be demonstrated, that they have capacities to respond to religious stimuli.

If, then, by nature man be a religious animal, the warrant for his religious development lies in the very constitution of the soul itself, and the science that deals with that constitution has even more imperative claims upon the attention of the minister, whose business is to labor for this religious development in others, than any other science, however important it may be.

If it be replied, that the nature of the soul simply constitutes the *ground* of the warrant, and not the warrant itself; that this comes either from Sacred Books, the Church, or from God himself, it may be said that the authority comes not from such an external source *ultimately,* but from the constitution of the soul as *ethical.* It is man's moral nature that commands him to idealize or develop the entire natural man; and, as part of the natural man is the religious man, then we are under moral obligations to develop it also. But the moral nature is an essential part of the soul. So that it is the moral spirit that, in the last analysis, warrants religious development. And the claim still remains true, that the ultimate source of the minister's commission to religionize man comes from the soul. In other words, the supreme authority for our calling as ministers is the nature of the soul. Psychology, then, becomes our most important science in our self-development as ministers.

It has often seemed a mystery to me in studying the philosophy of religion, and the history of Christian dogma in particular, that so much mental effort has been spent by the greatest minds in the domain of religion, on the metaphysics of religion rather than on its psychology. As a matter of fact, the psychology of religion is still in its infancy. And yet it can furnish us with far more cogent and authoritative reasons for the being and claims of religion than whole acres of apologetics, or whole bodies of divinity, eminently respectable and important as these may be,

and, as a matter of fact, really are. I can only account for it on the basis of a false and artificial distinction between the natural and the supernatural, which has led many of our greatest minds into erroneous conceptions concerning the ultimate seat of authority in religion—placing it in some external source, rather than in the human soul itself.

But, in the second place, Psychology has a strong claim upon the minister's recognition as a means of self-development because it, more than any other science or discipline, acquaints him with the *nature* of religion. If, as we have seen, religion is a fundamental mode of the soul's functioning, then, it is evident that the science which deals with the soul's essential activities is, for the religious student, the most important science, and should figure conspicuously in his education. It is undoubtedly true, that an inadequate knowledge of the real psychology of religion is responsible for so many distorted conceptions of its real nature. To confine our attention chiefly to the more fundamental and far-reaching, it may be said that there are those who apprehend it as primarily a matter of the functioning of the rational intellect. They are the Saducees or rationalists of religion. They have a part of the truth, and a very important part, but not the whole truth. Religion with them becomes largely rational interpretation of spiritual phenomena, and a rational defence of the same, which, in its practical aspects, resolves the religious life into little more than intellectual assent to dogma or creed.

Then, there be those who make the emotional nature both the ultimate source, and almost exclusive factor, in religion. And, as a consequence, religion is resolved into little more than mysticism—a rapt communion with the Divine—a strange, ineffable bliss. As a result of such subjectivity, the tremendous moral interests which religion involves, greatly suffer.

Then there be those who recognize will as the chief mode of the religious soul's functioning, and we have preëminently a religion of worship, or works. Ceremonialism, legalism, asceticism, are the chief practical manifestations of this Psychology.

I need not stop here to enlarge on still narrower conceptions which base religion primarily on an aspect merely of one of these fundamental modes of the soul's functioning, as the feeling of dependence; or, the sexual feeling; or, fear, etc.; or, to speak

of those who find its basis in a faith-faculty; and still others, exclusively, or primarily, in the sub-conscious realm.

All of these views—the broader as well as the narrower—are misinterpretations of the nature of religion, based upon an inadequate psychology. A careful analysis of the religious content of consciousness is true to the facts only when it recognizes religion to be the functioning of the entire nature of man as a rational, emotional and volitional soul. It involves the activity of reason, with its conception of God, and of our relations to Him; the sensibility, with its emotions of fear, reverence, hope, love, and ethical obligations; the will, or power of self-determination in the light of ideals of worth, exercising itself in righteousness. Nothing short of such an analysis as this represents the true nature of religion, and we will lose much of the fullness and richness of religion, if, in our self-development, we fail to avail ourselves of the light that a true psychology affords of that phase of our life in which we are not only personally, but professionally, deeply interested.

A third reason why Psychology should figure conspicuously in the minister's self-development is, that it constitutes, in a very important sense, an introduction to Theology. Now, Theology has always held an honored place in the education of the Christian minister, and rightly so. Man is rational, and, by virtue of this, will always insist upon a rational interpretation of fact in every department of human life—Positivism to the contrary, notwithstanding. The whole history of philosophy bears testimony to this. Fundamental Theology is evidence of the fact in the domain of religion. Man is a born philosopher, and will view things rationally. And, the motive here is not entirely speculative; for, undoubtedly, creeds and doctrines, relating to the fundamentals of faith, have their value for the religious life. To rationalize faith is to strengthen it. It gives man firmer confidence in what he believes, and this has a salutary effect upon conduct. Of course, it has been fashionable for the last quarter of a century and more, to decry the application of metaphysics to religion. It represents a reaction against the tyranny of dogma, and a conviction upon the part of many that the historical, rather than the philosophical or dogmatic, method is the best test of religious, and especially of Christian, truth. It is, also, in a

measure, the result of the Kantian-Richlian infection of skepticism with reference to the ability and integrity of pure reason. The dilettanti have probably been influenced by such writers as Matthew Arnold in the field of literary criticism as it has invaded the religious domain. But, despite all this, man will insist, and insist rightly, because of his constitution as a rational soul, on giving a rational interpretation to the facts of his religious consciousness, and so Theology will continue to be an estimable and helpful science.

Now, Psychology constitutes what the Germans call a propadeutic or introduction to Theology. In the first place, it furnishes the facts for the theologian to interpret; for, as we have seen, religious phenomena are fundamentally psychical states and activities. In the second place, immediately at its front door is a problem that Theology must reckon with before it proceeds with its rational construction of system. And that problem is, the problem of knowledge—its nature, origin, validity, and limits. This is the most important problem of all Philosophy and Theology. Descartes recognized this in his *Meditations,* and in his *Rules for the Regulation of the Mind.* Locke emphasized it in the beginning of his famous *Essay on Human Understanding.* Kant acknowledges it in his immortal work, *The Critique of Pure Reason;* and philosophers, on the whole, have admitted it ever since. For, if we cannot know because of a constitutional impotency of mind, then is all our effort in any science in vain.

Now, Psychology is the gateway of Epistemology. In order to deal with the problem of knowledge, we must know what knowledge is. We must study perceptive-consciousness, memory-consciousness, imaginative-consciousness, thought-consciousness, and the processes of inference. We must determine the emotional element, and volitional element, the envisagement of, or the attribution of reality to the mental construct, and the ethical and æsthetical momenta in knowledge, for these are all involved in the cognitive process. But these are all included in the field of psychological investigation, and must be considered before we can undertake adequately the solution of the epistemological problem. So, if Theology is to tell us whether or not we have erected our altars to an unknown God; or, if it is to tell us what His nature is, and what are His relations to us, it must first determine with

Philosophy whether we can know at all. And the very fact of the frequent outbreaks of skepticism throughout the history of speculation assures us, that this is not merely an academic question, but a question that pulsates with living and momentous interest. But preparatory to undertaking this philosophical problem, we must study the psychology of knowledge.

And, lastly, Psychology becomes an exceedingly important means in the minister's self-development because of its close and vital relation to the methodology, or, shall I say, the dynamics of his profession. No minister, alive to the trend of things in the religious world, can fail to recognize a gradual and important change of attitude toward religious propagandism. We see it in missions, in the Student Volunteer Movement, in the Y. M. C. A. organization, in sociological agencies, and in the educational methods which are being introduced into the Church and religious schools. The day of merely inspirational methods is already on the wane. These methods have been very serviceable, and will, undoubtedly, continue, but they will occupy a subordinate place in the life and work of the Church, and of the minister. In the division of labor, the ministerial office will not be abolished, but its function will be enlarged, and be something far more effective than mere proclamation and persuasion. It will be preëminently educational. He will be more a teacher than a preacher; and, too, a teacher of teachers, for the Sabbath School, or the religious school, is destined to play an exceedingly important part in the life of the Church. Therefore, the minister must be able to organize his forces, and train them for this work. We shall have a graded school, with a graded literature, with an expanded curriculum, and a methodology that is based on scientific induction.

Now, in all of this educational work, Psychology will play a very important part. In establishing a graded curriculum genetic and child psychology will be consulted. The laws of the child's mental, moral, and religious unfolding will be ascertained, and curriculæ and pedagogical method will be based thereon. The phenomena of adolescence will receive careful attention. Its moral and religious significance will be reckoned with, and provision made to deal with the profound changes wrought both in the bodily and spiritual economy of the individual. The problem of religious education is, without doubt, the most important prob-

lem in the religious world today, and it is the most imperative. The seminaries are trying to solve it, and, in my judgment, no young men ought to leave their halls without an adequate preparation to meet the demands along these lines. It ought to be made a required course, not merely for him who expects to teach, but for him who expects to enter upon the pastoral service, for it is inevitable that the world will be saved not merely by preaching against sin, and exhorting to righteousness, but by carefully training man from childhood in the way he should go. The minister must be master of the methods of training, both as to their substance and form. And, in order to acquire this mastery, he must know Psychology. He must be familiar with the order of the unfolding of the mental and spiritual powers, and the laws governing it; with the inter-relation of these powers; with the laws of acquisition and retention; with the conditions and laws of human interest and habit; the nature and formation of ideals; the moral and religious emotions, as well as the psychology of will.

This large and most important work is involved in the minister's self-development, and it is full of promise for the Church. Christian nurture is the need and demand of the hour, and systematic Christian nurture will be the great work of the Church in the future. The minister will be the leader in things moral and religious as heretofore, but his leadership will be of a different character. He will be preëminently a teacher. The Church will evolve into a moral and religious school, and the minister into a moral and religious educator. When this shall have taken place, as it is bound to take place, then may we look for a rapid spread of Christian knowledge, and a firmer, deeper, and more abiding development of Christian character; for the ancient proverb is in accord with a true psychology, and a sound philosophy of education; viz.: that, if we train up a child in the way he should go, when he is old he will not depart therefrom. It is ours to avail ourselves of all the light that modern psychology throws on the nature of the child, and build up a system of moral and religious education that will in larger numbers, and in a still better manner than heretofore, fit men for temporal and eternal citizenship in the Kingdom of God.

REPORT OF THE SECOND ANNUAL CONFERENCE OF ALUMNI AND MINISTERS OF CONNECTICUT.

THE Self-Development of the Minister as a Student of the Bible was the theme of the address given by Prof. Porter. He said that the Bible has held the first place in the minister's self-development, and deserves to keep it, not only because it is the sacred book of the Christian church, but also because it is the classical book for the student of religion. Historical criticism has justified itself as for us the only possible answer to the question, Shall we understand the Bible? The necessity that the minister understand the Bible may be justified as the only possible answer to the question, Shall we understand religion? The Bible contains, when historically understood, the most instructive and typical, and also, for the history of civilization, the most important development of religion. The main sorts of religion have their place in this development, and the effect of a great variety of influences can be traced. It is a history rich also in great, typical and creative religious personalities. The minister should understand religion, and the Bible is the most important book in the world for the gaining of that knowledge. It is best for a minister's growth as a student of the Bible that he follow the problems with which scholars are now most concerned. These are now problems in comparative religion, and especially in the influence of foreign religions on the religion and literature of Israel, and on the beginnings of Christianity. The extravagant and sensational views to which such studies sometimes lead, a minister need know only in order to let his people know their real character. There is no danger that Babylon will displace Jerusalem as the spiritual mother of us all, still less that a pre-Christian Jesus will prove the Jesus of the Gospels unhistorical. But we already have much and may expect to have still more gain from these studies for the understanding both of the Bible and of religion. A minister may well study some one of the religions that touched Israel, the Babylonian, the Egyptian, the Persian, or the various religions of the world to which Paul preached the Gospel; or he may undertake a historical and comparative study of some great religious conception, such as monotheism, or the

ethical interpretation of religion, or atonement for sin; or he may select some sort of religious literature, such as poetry, or prophecy, or wisdom, comparing its forms and contents in different religions.*

The Self-Development of the Minister and the Historical Criticism of the New Testament, was the subject of the address given by Dr. James Moffatt.

In this address Dr. Moffatt showed that the New Testament itself stood as the outcome of early Historical Criticism and that the revival of the New Testament Church must be the revival of this attitude. So far from being an unnecessary diversion of ambitious scholars, New Testament Criticism is therefore vital to the growth of Christianity. Religion has always failed when it has fallen below the knowledge of its time. In view of this, the Minister, although he cannot become an expert, must keep abreast of his times or strike the air. Seminary training along these lines, being an impulse in the direction of modernism and a taste of the power of an up-to-date view, will save the minister of to-day much consternation and woe.

The attitude of the Historical Criticism may be disseminated through both the Sunday-School and the Pulpit. The more effective and far-reaching the results of the School work, the more rapid will be the general acceptance by the Church as a whole. The direct attitude of the Historical Criticism in the pulpit discourse must not be avoided or the minister is guilty of the sin of compromise. We may cause "the little ones to stumble" as much by the gospel of traditionalism and conservatism as by the word said or deed done.

The historical attitude because of its very nature makes the

* Hasting's *Bible Dictionary*, Vol. V., contains valuable articles on Religion of Babylonia and Assyria (Jastrow), Code of Hammurabi (Johns), Religion of Egypt (Wiedemann), Religion of Greece and Rome (Ramsay), and on the Judaism of the time of Christ; and here references to the literature may be found. The comparative method is represented by Hasting's *Dictionary of Religion and Ethics,* and by *Die Religion in Geschichte und Gegenwart* (which has reached the letter J). The literature on the recent controversy about the historicity of Jesus is well reviewed and estimated by Prof. S. J. Case, in the *Am. Journal of Theol.* for Jan. and April.

critic patient and tolerant. And just this spirit is the quality needed by the minister to-day in handling the varying elements in his congregation.

The end of the Historical Criticism is the "Real Dogmatism." The positive results for which this dogmatism aims are: first, to grasp the fixed principles of Christ's teachings and, second, to protect the truth from ever becoming an avenue of intellectual display. Creeds cannot be hammered into others' lives. They must find root there and be nurtured on the vital truths that spring from within. The results of this "New Dogmatism" will be a new sence of confidence in the church and the birth of the proper relation of the Historical to the Spiritual value of the Gospels which under the wise and tactful guidance of the minister will solidify the vision and purpose of the congregation.

The Self-Development of the Minister as a Student of Theology, was presented by Prof. Macintosh. He pointed out that in the great formative periods of the history of Christian doctrine, as, for example, in the times of Athanasius and of Anselm, the aim of theologians has been to formulate and defend those religious doctrines which were felt to be indispensable for the conservation of faith in a gospel of salvation and eternal life. Such doctrines came to be regarded as orthodox, and those which failed to do so were rejected as heretical. But the religious situation in the modern world is in some respects radically changed from that of those earlier periods, and the older orthodoxies fail to meet the religious needs of the modern man. This suggests the idea of a modern orthodoxy, i. e., a system of doctrine which shall safeguard the vitality and integrity of that faith which man needs for his best possible life in the world to-day. This does not mean a reversion to the old traditionalism with its external authority method, nor yet is it the setting up of a new traditionalism to bind the future. On the contrary, while frankly accepting the modern theological point of view, it would attempt to eliminate from the new theology all heretical elements, i. e., those views which would lead to the loss of that combination of religious peace with moral power which is characteristic of vital Christian religion, and this is the affair, not of the professional theologian alone, but of every minister as a student of theology and a teacher of religion.

The chief heresies of modern theological thought are either those of ultra-monism or those of ultra-pluralism. The former tend to depotentiate man and belie morality; the latter would either depotentiate God and render religion futile, or else confine the activity of God and the sphere of religion to a comparatively insignificant portion of human life. Among the various schools of modern theological thought, the Ritschlian is one of the most important in this connection. In its Christocentric principle it contains at least the basis for a modern orthodoxy. But it needs to be supplemented before it will function as satisfactorily for the modern man as did the older orthodoxies in their day. In particular, one must maintain not only the Christ-likeness of God, but the immanence of God in Christ and in the Christlike everywhere.

Professor Walker, in speaking of *The Study of History in Relation to the Spiritual Life of the Minister*, emphasized three points, and presented illustrations from Christian history in connection with each of them. The study of history, he affirmed, led the minister to feel that the difficulties with which he was surrounded were no greater and no more formidable than those which his brethren in Christian service had encountered in the past, and that if he had discouragements in want of response to his message, that had been their lot also. He then pointed out the bond of unity which runs through all the variety of forms, of organization, of types of worship, and of theological statement in the Christian church, which is to be found in Christian experience. It is these inward, vital, spiritual experiences, that make the story of the Christian church essentially one. As the last aspect of his theme, Professor Walker spoke of the conviction borne in on the mind of the reverent student of church history that in spite of all human error, perversity, and mismanagement, the story of the church is essentially that of a divinely guided process, and one moving forward to a larger realization of the kingdom of God.

The Self-Development of the Minister as a Student of Missions was the theme of Prof. Beach's address. He said that the ministry implies that the pastor, even in his self-development, cannot forget his Master whose mission it was to minister and give

his life a ransom for many. In his imitation of Christ, he cannot but desire the world-wide extension of the saving truth; he must know the progress of the Kingdom.

In studying missions, the first personal gain will be extension of knowledge, a prime essential even if the minister desires only to keep abreast of present-day movements affecting his parish, such as mission study and the Laymen's Movement. As his knowledge grows, his scepticism as to the possibility of world-wide evangelization decreases, and he becomes a willing advocate because "reading maketh a full man."

An even more rewarding outcome of his personal studies is the living sympathy arising from a truer and more interior view of the social and religious practices and beliefs of the nations. Old forms of nominal sympathy give way to the genuine realization of brotherhood and of deepest human needs. This internal conviction makes him a mover of men in his missionary propagandism.

Mission study removes pessimism as to the immediate prospect of large results, because the history of modern missions plainly reveals a divine power coöperating with the missionary, so evident in the speedy transformation of the Fiji and Hawaiian Islands, the political and religious changes in Japan, the Pentecosts of Korea, China and Central Africa.

A quickened sense of personal responsibility for a great and seemingly impossible, yet marvelously alluring, task, supplies in him the moral equivalent of war, thus increasing his ambitions and inciting to Christian heroism. The greatest problems of society, state and Church are to be found in the mission fields of the world, and even the minister of a small parish may participate in the great struggle of the ages. Yet the motive to such strenuous endeavor calls for full knowledge and imperturbable convictions such as genuine study alone can give.

Best of all, such studies reveal the true principle of missions, Christian love seeking and finding its own. As the minister has come to recognize kinship and need abroad, so the new knowledge impels him to exercise the missionary spirit everywhere. Missions to-day find *the* way and not *a* way only; this furnishes a norm for his own living and for his parish activities. The self-development of the minister through missionary study thus becomes the major of a new life, and coördinates other portions of

his program as helpful minor studies, full of profit to himself and others.

Rev. Charles R. Brown spoke on *The Self-Development of the Minister as a Preacher.* He pointed out that the minister of to-day more than ever before must be a searcher after truth so that he will be able to present the vital truths in an adequate and effective manner. The minister should study to present his message of salvation in the language and thought of the twentieth century, for only by so doing can the minister successfully reach the people of the various classes and conditions of life. But the preacher is vastly more than a maker of sermons and it will ever be true that his real message to his people will ever be presented through the life that he lives in their midst. Only by breathing his own spiritual life through his sermon can the sermon be made effective for good in the lives of his people. So the sermon is ultimately dependent for its effectiveness upon the depth and the reality of the preacher's spiritual life. The effective sermon is always a natural outflow of a Spirit filled life. The minister at all times and in all of his various lines of activity in his reading, his devotions, and his associations with his people, should be seeking after the deeper spiritual life, not as an end but as a means of imparting the more abundant life among the people whom he has been called to serve.

The Self-Development of the Minister as a Leader in Worship was discussed by Prof. Tweedy. The minister is called to be both prophet and priest, ambassador and mediator, preacher and leader of worship. That he needs to train and to develop himself for the second of these tasks, however, is something which the average minister is apt to forget if not deliberately to neglect. Such matters as the choice of a prelude, the elements entering into an order of service and their arrangement, the method of receiving the offertory, the matter and form of the prayers, the choice of the hymns—these are viewed as of comparatively little importance in determining the effectiveness of the service. In the hands of the true leader, however, these form a power second to none in its possibilities for inspiration and for transformation. To neglect them is more than a spiritual blunder. It is nothing less than a ministerial crime.

Two great opportunities are offered in the service of worship.

The first is the opportunity for religious expression, the utterance in terms of devotion of that spirit which the worshipper is later to show forth in his social intercourse and daily work. The service, therefore, must in some way incarnate the Christian faith, symbolize the life of a son of God, and give the worshipper the chance to express in attitude, in song, in word and in deed his adoration, thanksgiving, penitence, trust and love. The second opportunity is that for religious impression. The effects produced by a well-read passage of Scripture, a prayer, an anthem or a hymn are often beyond any which lie within the preacher's power.

In marking out certain lines along which the minister should develop himself as a leader of worship Professor Tweedy discussed the deepening of the minister's devotional life, his education in liturgical forms, his communion with the great spirits of the ages, his powers of literary expression, his knowledge of his people, and his genuine sympathy with and love for mankind.

The Alumni Lecture on *"The Separateness of Jesus from the Tasks of Civilization"* was delivered by the Rev. Charles H. Dickinson, D.D. '84. He pointed out that Jesus had been made the leader of many of the great movements of the world and teachings are ascribed to him which doubtless never entered his mind. Rome, Greece, and other nations have constructed for him a life in which he did not live. Neither can he be circumscribed by the beliefs of the Semites nor by the transcendency of the Aryan. One central thought which permeated the entire address was that Jesus is a spiritual personality, the renewing power of humanity. He is not bound up in the concrete things of this world, but is the world destroyer transcending beyond all this into the infinite depths of God. Although critics have tried to formulate a conception of him in finite terms, yet that infinite spiritual personality, which is supremely natural, stands separated from the tasks of civilization.

On Wednesday morning the theme was "The Devotional Life of the Minister." Rev. Richard L. Swain, Ph.D., of Bridgeport, Conn., gave the first address, on the subject, "Being Caught up into the Third Heaven." In this very helpful talk it was shown how natural and normal the experience of spiritual elevation is. The preacher should live all the time in the "first heaven," but

on Sunday when the sermon is to be given he needs this higher elevation into the "third heaven." On Sunday morning as soon as he wakes the minister should begin to let his message for the day take possession of him until finally his whole being is afire with the truth that he is to present. When he comes before his people all his faculties and powers should be merged into one, in the giving of the message.

Mr. Swain was followed by Mr. William R. Moody, head of the Moody Schools at Northfield and Mt. Hermon. Mr. Moody spoke on the "Privilege of Prayer." The central note of his address was that prayer should be a natural and spontaneous expression of true sonship with God. It should not be difficult for one to find access to God at any time or in any place. Men who really feel that God is their father can come to him under any circumstances, and to do so will seem to them as natural as to turn to an earthly friend for advice. Prayer should not always be petition, but on the contrary the child that really knows and loves the Father will desire frequently to come to Him simply for the joy of being in His presence.

BOOK REVIEWS.

The Meaning and Value of Human Life. By Rudoph Eucken. A. and C. Black, London. 1910. (The Macmillan Company, Agents, New York.) Pp. 155. $1.40 net.

Christianity and the New Idealism. A Study in the Religious Philosophy of To-day. By Rudoph Eucken. Harper and Brothers. New York. 1909. Pp. 168. $0.65 net.

It is a significant fact that the philosopher whose books, we are informed, are the most widely current philosophical writings of the time, has for many years been the colleague, at the University of Jena, of the well-known modern representative of Materialism, Ernst Haeckel, and that he should be known as preeminently the philosopher of the Spiritual Life. Rudoph Eucken whose writings are being introduced to the English-reading public through the zeal of his disciple, Mr. W. R. Boyce Gibson, holds

John the Loyal. Studies in the Ministry of the Baptist. By A. T. Robertson, M.A., D.D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Ky. Charles Scribners' Sons. 1911. Pp. 315. $1.25 net.

Following his "Epochs in the Life of Jesus" and "Epochs in the Life of Paul," Dr. Robertson here sets forth an interesting and suggestive study of the great Forerunner, whom he characterizes as "John the Loyal" in order to set in clear light his devotion to Christ. The book is confessedly for the general reader, and is written in graphic, popular style. Criticism of the sources is relegated to the background. Our age is recognized as one in which everything is doubted, even the existence of Jesus. But the author distinctly states in the preface that the book is not intended as an apology, and that he does not "feel called upon to justify every statement in the Gospels for the benefit of the modern disbeliever." So far as the outcome is concerned, such criticism is practically unnecessary, in as much as the New Testament material is accepted literally and in toto, and the conversation of Zacharius with the angel in the temple, the miraculous outpouring of the Spirit, the audible voice out of heaven at the baptism and similar passages are all viewed as accurate prose narratives of historic events. Of the literature concerning John, Dr. Robertson has made not only careful study but abundant use. Nearly every page has numerous foot-notes, while the text itself bristles with quotations. Some of these are valuable; others are so lacking in helpfulness and even in picturesqueness that one wonders why the author was not content to give the content in his own words.

The book constantly tends to become a piece of skillful, conservative eclecticism rather than a fresh, powerful and original study. Yet through it all the figure of John stands out in rugged strength and grandeur, touched here and there with beauty, softened at times with the note of sympathy and suffering, but ever a mountainous character around which the sunlight of the author's reverence and admiration delight to play. From first to last the work, which at times is a little over-labored, is a labor of love. The musicians note *"con amore"* might be written as the description of the mood of the author as well as his direction to the reader at the top of every page. The radicalism or, as in

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this instance, the ultra-conservatism of a biographer of John has comparatively little effect upon the study as a whole, and it is perhaps fair to say that "no book since Reynolds' work in 1874 has done so much for John as is here done." Every suggestion of the meagre material is made the most of. Every event in the life is graphically described and its bearings fully discussed. To anyone who desires a popular, reverent, in many ways scholarly and in all ways conservative picture of the heroic prophet, who appeared "as the Morning Star to prophesy the coming of the Sun of Righteousness," we commend the work.

HENRY HALLAM TWEEDY.

Truth on Trial. By Paul Carus. Open Court Publishing Company, Chicago. Pp. 130.

This little volume is largely an attempt to answer the Pragmatism of William James. Among the topics treated are: The Objective Significance of Truth, The Plasticity of Truth, Truth Made or Found?, Truth as a Feeling, How a Lie Develops Into a Truth, An Old Truth Carried too Far, Stating a Truth or Telling a Truth, The Nature of Truth, and others. In these sections the author quotes many passages from the writings of Professor James for detailed criticism. He objects pointedly and often justly to the subjectivity, tempermentality and pluralism of these passages. But his method is trivial and superficial. He does not observe the first rule of valuable criticism, that of sympathetic approach. He gives us no hint of the difficulties of that uncritical monism against which Pragmatism revolts, nor the services of this new philosophy against skepticism and determinism. He admits the value of serviceability as a text of truth but does not note that the pragmatist has helped to give us a world that is the home of real possibilities. His own test of truth is a form of the Correspondence theory, a relation between thought and reality, which does not at all face the questions raised if the mind itself be considered as coherent with reality. The brief historical sketch of the usage of the term truth contains useful information, but there is nothing in the book even to begin to justify the subtitle, "An Exposition of the Nature of Truth."

VON OGDEN VOGT.

Protestant Thought before Kant. By Arthur Cushman McGiffert. New York. 1911. Charles Scribner's Sons. Pp. 261. $0.75 net.

This compact volume in the series of "Studies in Theology" is most welcome. While the leaders of theology since the Reformation have been abundantly treated, and there systems often set forth in detail, the general survey of the field has been rarely attempted, and the volumes are few indeed which treat it from a modern point of view. The great doctrinal histories of Harnack, Loofs and Seeburg end with the establishment of the work of the reformers. Otto Ritschl's promising Dogmangeschichte des Protestantismus is yet in its initial volume. It is therefore with much satisfaction that a teacher of Church History receives from the scholarly pen of Professor McGiffert, a work which he can heartily commend to his students in a field where so little that could be called adequate in general outline has thus far been available. The task has been admirably done, and the resultant survey is as stimulating in its judgments as it is notable in its grasp of the most significant aspects of the development of religious thought, and convincing in its first-hand familiarity with the writings of the leaders whose views it discusses.

Professor McGiffert has secured clearness of presentation by severe repression. The men of relatively, even if of considerable significance, have been wholly omitted. Only such outstanding figures and movements as Luther, Zwingli, Melanchthon, Calvin, the Ana-baptists, the Socinians, the English Reformation, Pietism and Rationalism, in the English and Continental forms, appear upon his canvas. The result is an absence of confusion and a definiteness of impression that makes the book serviceable, especially to the student who comes to the theme with little previous knowledge. At the same time the maturer scholar will find the volume packed with suggestiveness. The new and the old in the thinking of Luther, for instance, has nowhere been so well appraised in English. The value of the work of the Socinians, no less than their limitations, is shown in the clearest fashion. Rationalism is criticised and appraised far more fairly than is usually its fate in a treatise on Christian doctrine. The dilemna "Mediævalism or irreligion" in which the eighteenth century

seemed hopelessly involved, till new forces were put in motion by Kant, is made evident.

The chief regret that the reader will experience in laying down this little volume is that the exigencies of the series compelled the author to stop with the advent of Kant. A companion volume, carrying the discussion in similar luminous fashion to the present, would be most desirable, and it may be hoped that the reception of the present work will encourage Professor McGiffert to write it. WILLISTON WALKER.

Life in the Roman World of Nero and St. Paul. By T. G. Tucker. Macmillan. 1910. Pp. 453.

This is an avowedly popular book, by a competent scholar, meant to interest the general public in the period of which it treats. "I have sought to leave an impression true and sound, so far as it goes, and also vivid and distinct. The style adopted has therefore been the opposite of the pedantic, utilizing any vivacities of method which are consistent with truth of fact." The author thus describes the purpose and character of his former book, *Life in Ancient Athens,* and of the present volume. It is a book of a kind for which one feels peculiarly grateful; for it is hard to write and easy to read. The author has attempted for us the task of uniting the results of detailed and laborious study into a vivid and living picture, so that we may "realize, not to say visualize, the contemporary Roman as a human being." Not only the city Rome, but the Roman world, is brought before us in this concrete and living fashion, by the use of the historical imagination, yet with careful regard for historical truth. The student of Paul may get from this book a close view of the world in which he journeyed, and of the people for whom he labored. The homes and personal lives of Romans in different classes of society are pictured. Fair and illuminating descriptions of manners and morals correct our commonly one-sided impressions as to the dissoluteness and luxury of Roman life. The discussion of the Roman Religion is of especial interest to us. We find, indeed, scarcely a religion, in spite of the formal state cultus, but a miscellaneous and undetermined number and variety of gods and of observances, with no proper church and no authoritative book.

The saying is almost justified that "all religions were regarded by the people as equally true, by the philosopher as equally false, and by the statesman as equally useful." The common people were too ready to believe, but their beliefs and rites had no moral content or effect. The attractiveness of mystic and sacramental forms of worship, especially such as had to do with the life after death, was great. The state required certain formal rites for its safety, but beyond that the individual looked in any promising direction for divine help in his own concerns. Quite different from this "blend of superstition, formalism, and tolerance" was the religion of the educated. Among them could be found not only sceptics but also believers in monotheism and in ethical religion; but few were entirely free from superstition. The Romans were almost absolutely tolerant toward all religions and all theoretical denials of religion. The reasons why Christians were singled out for persecutions were not religious but national. They were regarded as dangerous to society, as the "Nihilists" of the period. It was in reality the intolerance of Christians, the fact that they not only had a new religion of their own, but actively opposed and sought to displace and destroy all other religions, that set both the people and the authorities against them, the people on religious grounds, the authorities on the ground of public peace and security. The more positive points of contact with Christianity are to be found in the religion of the philosophers, especially in Stoicism, of which this book contains a brief characterization. The student will turn from this vivid picture of Roman life for greater detail to such works as Dill's *Roman Society from Nero to Marcus Aurelius,* and Friedländer's classic treatise, *Darstellungen aus der Sittengeschichte Roms,* recently published in an English translation, *Roman Life and Manners under the Early Emperors* (3 Vols. Dutton).

F. C. Porter.

Yale Divinity Quarterly.

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The main body of this issue of the Quarterly contains a report of *The Second Annual Conference of Alumni and Ministers of Connecticut*, held April 24-26 in connection with the Lyman Beecher Lectures on Preaching. The Minister and the Spiritual Life was the theme chosen for these scholarly lectures, which were delivered by the Rev. Frank W. Gunsaulus, D.D., of Chicago. The addresses were full of inspiration and they will long be remembered as a masterful treatment of this important subject. No summary of these lectures has been made as they are soon to appear in book form. *The Self-Development of the Minister* was the central theme of the conference, which was discussed from various points of view. We regret that owing to limitations of space, we find it is possible to print only one of these excellent addresses in full, *The Self-Development of the Minister as a Student of Psychology*, by Prof. Sneath. The reports of the other addresses are intended only to be very brief summaries of the addresses that were given in their complete form at the conference.

Since the last issue of the Quarterly the Divinity School has taken a forward step of great significance. Two years ago a remarkable enlargement of the scope of its work was initiated, the curriculum being broadened to meet the needs of four classes of students, those looking

towards service in the pastorate, on the mission field, in religious education, and in practical philanthrophy. This enlargement for its effective inauguration demanded, however, a vigorous, wide-visioned, executive leader. Such a man of force and Christian generalship the School has now found in the person of Rev. Charles Reynolds Brown, who will assume the deanship at the opening of the next academic year. Mr. Brown is no untried leader. He has long been recognized as the most forceful among the workers for Christian citizenship on the Pacific coast. A speaker of power, a Christian pastor of rare success, he has made himself a force for civic righteousness, and has shown himself effectively interested in manifold forms of Christian activity and in the needs of men of the most various social and industrial relations. Under his inspiring executive the Divinity School may confidently be expected to be about to enter on a career of usefulness in training for Christian leadership greater than any in its past history. We bid him the heartiest welcome.

It is fitting that a word of affectionate appreciation should be spoken concerning Professor Curtis, who now retires from the office of acting dean. The burden of its duties he assumed at a critical time in the life of the School. They came to him unsought and his modesty always refused the full title of dean, preferring to regard himself as holding the office only till a permanent incumbent could be secured. In the plans for the enlargement of the School he has borne his full share. With what fidelity he has discharged the duties of the office, in spite of limitations of health, is known to all. His untiring interest in the students, his readiness to help in perplexities, his kindliness of heart, deserve grateful recognition. The best wishes, and the cordial appreciation, of all connected with Yale Divinity School are his as he lays down the labors of the acting-deanship to confine his work to the duties of his professorship.

Williston Walker.

SCHOOL NOTES.

SOCIAL AND PERSONAL.

The social life of the School has been at flood tide since our last issue. St. Patrick's Day was celebrated with the assistance of Puzzling Pierson, prestidigitator, who entertained the faculty and students and their friends in the Lowell Mason room during the evening. The interest of the occasion was heightened by the fact that Mr. Pierson is an old acquaintance of us all, having been the assistant to the superintendent of the Divinity buildings for the last ten years. The evening was closed with a solo by Mr. E. W. Hale, 1912, and an informal hour around the open fire.

Less than a week later, on March 23d, occurred the Faculty Stunt Night at Professor Porter's home. The greater experience and concentrated genius of the performers made this occaiosn to quite eclipse the Student Stunt Night given in February. The program revealed a wide range of talent from a sleight-of-hand performance in imitation of Pierson by Professor Macintosh to Moving Pictures of the Faculty's childhood days by Professor Walker. The ladies of the Faculty took a leading part in the program and seemed to be the moving spirit of the occasion. As a final number they conferred degrees of distinction on several of the students who, because of their scholarship, amiability, baldness, or the opposite, offered themselves as conspicuous victims. The evening would not have been complete without Professor Beach's ardent Chinese love song. After the close of the program a large wreath was presented to Professor and Mrs. Walker for their long and faithful services to the School. The announcement of the acceptance of the Deanship by Mr. Brown gave the evening the stamp of immortality.

The event of the year, the Middlers Reception, followed but a few days later on March 31st. President and Mrs. Hadley were in the receiving line. The program following the reception proper was happily chosen, including a piano duet by Professor and Mrs. Tweedy, a violin solo by Mr. Arthur Troostwyck, accompanied by Mrs. Porter, selections from Paul Laurence Dunbar by M. Raymond Plumb, 1911, a vocal solo by E. W. Hale, 1912, and a piano solo by Miss Ruth Porter. The Trowbridge Library was beautifully trimmed with laurel and Yale wall banners while the Lowell Mason room where the refreshments were served was a veritable maze of college pennants. The attendance far exceeded the committee's expectations and was as enthusiastic as it was large.

A rally in the interest of the Divinity School was held on April 21st in Osborn Hall. Dean Jones of the Academic Department, presided, introducing Mr. Brown in his first public appearance as a Yale man to Yale men. In outlining the need that he felt a Divinity School should fill in training men for Christian service and in sketching the plan proposed for the meeting of the need by this school, Mr. Brown impressed all with the breadth of his vision and the thoroughness of his grasp of the conditions as they exist. Professor Bacon followed and in his remarks showed conclusively that Yale, and only Yale because of its spiritual depth and broad scholastic foundation, could be the seat of so comprehensive a school of religious knowledge as Dean Brown had outlined. Secretary Stokes followed with a few remarks from the point of view of the Corporation, pointing to the significance of the occasion in the promised growth of the University as a whole.

It is fitting to make mention here of the banquet held in the Woolsey Hall Circular Room on Monday night, April 24th, in connection with the Conference of the Alumni. One hundred and sixty-two guests were present, completely filling the room. The arrangement of the banqueters was suggestive of the Toast Scheme—The Knights of the Round Table.

President Hadley, as King Arthur, was toast-master. The first response was to the toast "The Twentieth Century Knight," by Rev. Robert C. Denison of the United Church, of New Haven. Rev. Robert A. Ashworth of Meriden, Connecticut, spoke next on "The Aims of True Chivalry." Dr. James Moffatt of Scotland, then responded to the toast "Knighthood and Knowledge." Rev. Frederick Lynch followed, speaking on "The Rewards by the Way." "The School of Knighthood" was the topic assigned to Dean-elect Brown, who was received with enthusiastic applause. Dr. Gunsaulus, speaking on "The Holy Grail," brought the program to a close with a most heart-felt appreciation of the goal set by the school in its new system of courses and of the character of the "knight" it has chosen to lead it in its quest.

With the reopening of the School after the Easter recess Professor Curtis resumed his class-room work after an illness which had confined him at home for more than six weeks.

We are pleased to announce the engagement of Hugh Hartshorne, 1911, to Miss Margaret, the second daughter of Dean Curtis. The engagement of Mr. M. Raymond Plumb of the Senior Class, to Miss Emma B. Packer of Marshfield, Vermont, is also announced. Mr. Plumb has recently accepted a call to the First Congregational Church at Plymouth, Connecticut, and will begin work there in June.

THE CLUBS.

But one meeting of the Clubs has been held since the last issue of the Quarterly. On March 16 Dr. George T. Ladd read a paper before the George B. Stevens Theological Club on "The Reality of the Mind." The reading was followed by discussion.

BASEBALL.

No less than fifteen men, mostly pitchers, reported to Manager Bryant Wilson, 1913, as early as the first of March. For three weeks practice was confined to the cage on account of the cold weather. The first time that the team really played together out of doors they met defeat at the hands of the Milford High School. This was on April 12th. Again on April 21st the Phi Beta Kappa team, with the assistance of some of Captain Hale's substitutes to pad out their squad, defeated the Divinity School. But the season is still young, the big games are ahead, and the material excellent. Only practice is needed to complete the necessary ingredients for a successful season.

SPECIAL ADDRESSES.

On March 6th, the Rev. F. M. Sheldon of Madison, Wisconsin, Yale Divinity School '01, addressed the students in Marquand Chapel. Mr. Sheldon emphasized the greatness of the minister's work and the need

of men being prepared for the pastoral, educational and financial work of the church. The men who succeed will be those who study scientifically the social conditions and needs of the community in which they are called to serve. Each community has its own social conditions and ideals and hence presents its own peculiar problems to the minister for his solution. Only through a careful study of his field can the minister even hope to meet adequately the many perplexing problems which sooner or later come to every pastor.

Dr. William Ewing, the National Secretary of the Congregational Sunday School Society, gave an address before the School on March 11, in which he pointed out the great value of a knowledge of the principles and problems of religious education. The building up of a strong and efficient Sunday School is the surest way of building up a vigorous and efficient Church. He expressed it as his belief, that the greatest problem before the Christian Church of the present time is the task of bringing about harmony between the teaching of the Seminary and the teaching of the Sunday School. This is a task to which the minister is called to take a leading part.

On April 23d, the students were favored with an address by Rev. Francis E. Clark, President of the World's Christian Endeavor Union. He gave an interesting account of the present wonderful development of the Christian Endeavor Movement throughout the world. The outlook for Christian Endeavor has never been brighter. Christian Endeavor has been the means of keeping the young people in and attached to the Church and deserves the hearty support of every minister. The best way of developing young people is by giving them something to do; this can be well done through the Christian Endeavor Society.

ALUMNI NOTES.

CALLS.

1876—Rev. James H. Roberts, Hartford, Conn., to East Hartford, for one year.

1878—Rev. George E. Martin to Lexington, Mass. Mr. Martin has for the last five years been associated with the executive committee of the Mass. Home Missionary Society. He has also been an author and editor of music for Presbyterian young people's societies.

1887—Rev. James F. Cross, Cape Prince of Wales Mission, Cal., to Rosebud, S. D., to begin work June 1st. Mr. Cross has worked for the last five years among the Indians of Modoc County, and has supplied the pulpit at Likely, Cal.

1890—Rev. J. T. Nickols, Asbury Park, N. J., to Meadville, Pa.

1892—Rev. Hubert W. Wells, Willmington, Del., to the deanship of Trinity Cathedral, Omaha, Neb.

1895—Rev. John W. Taylor, Pierce City, Neb., to Salina, Kan.

1901—Rev. Dorrance B. Lothrop, Bangor, Me., to the Roger Williams Church, Providence, R. I.

1902—Rev. Alexander L. McKenzie, Winthrop, Mass., to Walpole.

1904—Rev. Grove F. Ekins, Housatonic, Mass., to Cleveland, O.

1908—Rev. H. G. Connelly, Ardmore, Okla., to Minneapolis, Minn.

1908—Rev. Arthur Jones, Winthrop Center, Me., to Kansas City, Mo.

1910—Rev. Charles W. Coulter, Oil Springs, Ont., to Derby, Conn.

RESIGNATIONS.

1885—Rev. Henry S. Snyder, Chicopee, Mass.

1897—Rev. Frederick Lynch, New York City, after a seven years' pastorate.

1899—Rev. Christopher R. Hamlin, Randolph, Mass.

1907—Rev. Charles M. Good, Beach, N. D.

OBITUARY.

1888—Rev. Henry H. Morse died of heart failure on March 13 at Danbury, Conn., at the age of fifty years. Mr. Morse's pastorates had been at Rockford, Ia.; Omaha, Neb.; Milford and Danbury, Conn.

BIRTHS.

Ex-1895—To Rev. and Mrs. Corydon C. Tyler, a third daughter, Charlotte Wells.

1900—To Rev. and Mrs. Loring B. Chase, Sunderland, Mass., on March 20, a third daughter, Barbara Bennett.

Ex-1901—To Rev. and Mrs. Charles M. Warren, Tottori, Japan, on April 9, a daughter, Janet Goodwin. Mr. and Mrs. Warren are on a year's furlough in this country.

1908—To Rev. and Mrs. Theodore Lathrop, on September 24, 1910, a daughter, Mary Elizabeth.

1908—To Rev. and Mrs. Daniel W. Kurtz, Philadelphia, Pa., on February 18, a son, Albert Wheeler.

1909—To Rev and Mrs. Walter Ferris, Whitneyville, Conn., a son.

1909—To Rev. and Mrs. Thomas B. Powell, Livingston, Mont., on April 3, a daughter, Priscilla.

1910—To Rev. and Mrs. George D. Owen, Trumbull, Conn., on April 22, a daughter.

GENERAL.

1872—Rev. Robert A. Hume of India has been giving a course of lectures at Springfield Training School on Conditions of Life in India.

1902—Rev. Carl Stackman was recently installed at Steubenville, O.

1902—Rev. Thomas P. Gales has removed from Lehigh, Okla., to Wolcott, N. Y.

1905—Rev. Roy M. Houghton is secretary of the committee that carried on the recent successful campaign for the social and religious betterment of Brattleboro, Vt.

1906—Rev. Robert S. Smith, who recently resigned his assistant pastorate in Montclair, N. J., was tendered a farewell reception by his people and was given as a present a purse of $1045.

1908—On November 22, 1910, Rev. P. E. Mathias of Bridgeport, Conn., was married to Miss Marion E. Hubbell of Bridgeport.

1908—Rev. Robert B. McCord has been elected secretary of the Georgia Prison Association, which is the only association of its kind in the South. Mr. McCord's offices are at 404 Gould Building, Atlanta, Ga.

1867-1910—Of 940 living graduates in these classes, 128 are engaged as professors or instructors, and of this number 19 are presidents of their institutions.

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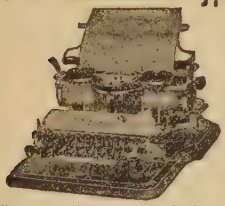

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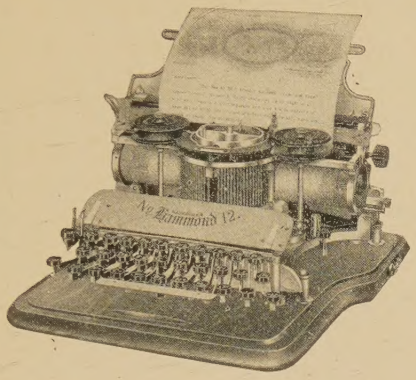

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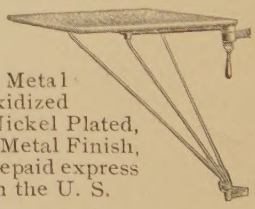

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